

Anthropophagus:
O R,
A CAUTION
For the Credulous.

*A Morall Discourse upon the 25.
Verse of the 26. Chapter of the
Proverbs of SOLOMON.*

PROV. 26. 25.

Though he speaketh fauourably, beleene him not.

WRITTEN
By E.S.B. of D. and sometimes Fellow of S.I.C. in C.

*Decipies alios verbis, vultuq; benigno,
Sed mihi iam notus, dissimulatur eris.* } Mart.

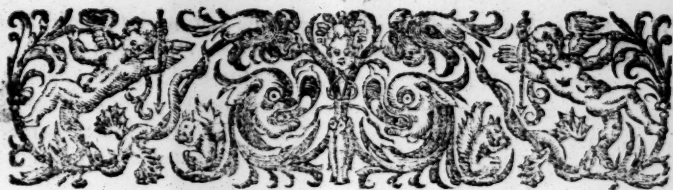


Printed for Iohn Marriot. 1623.

TO THE RIGHT

OF THE

OF THE



A CAVTION

FOR THE CREDVLOVS.

PROV. 26. 25.

Though he speaketh fauourably, beleene him not.



Ere I haue vndertaken one that hath overtaken many, a *Machimilian*, (or rather a *machletle-villaine*) one that professeth himself to be a Friend, when he is indeed a Fiend; pretending Loue, intending Mischiefe; for he maskes his villanie with the vizard of kindnesse, * *hauing words as* * Psal. 55. 21.

soft as butter or oil, when his heart is full of birternesse, enuie, spight and malice. His greatest Amitie is but dissembled Enmitie. He hath two faces vnder one hood, like *Ianus*; two tongues in a head, like *Iudas*; and two hearts in a breast, like *Magus*. His *Aue* threatens a *Ve*, and therefore listen not to his trecherous *Aue*, but hearken vnto *Salomons Case*, and *Though he speaketh fauourably, beleene him not.*

Whilst I haue taken some paines (yet pleasure in the pains) in anatomizing of this Monster, I finde his heart such an intricate Labyrinth, so full of angles, by-passages, and crosse-conueiances, that I haue almost lost my selfe in seeking out the Center; neither doe I know any more what to call him, than how to finde him: for he hath as many names as *Garnet*

Adulator amicus in obsequio, hostis in animo, copiosus in verbo, turpis in facto, letus ad prospera, fragilis ad aduersa, inflatus ad obsequia, anxius ad approbria, immoderatus ad gaudia, facilis ad humana, difficilis ad honesta. Hugo de sancti Petri.

* Multorum nomi-
num, non boni no-
minis.

* Adul-teres sunt
hostes, & scintille
Diaboli. Hieron.
super Isa,

had, and as many Protean Shapes as the Seminaries haue; * He is one of many names, but neuer a good one: for though I call him but a plaine Flatterer (for I meane to deale very plainly with him, whatsoeuer he doe by other men:) yet Bion contrapares him to a Beast, Plato to a Witch, all to a Thiefe, * some to a Deuill; (if he be one) these words of Solomon are a spell to expell this Deuill; and a Charme. which if thou wearest about thee, (I meane if thou keepest it in minde and memorie) it will chase him from thee, or at least he shall neuer hurt thee; for if thou meanest not to be deceiued by him, the best counsell that the wisest man can giue thee, is not to trust him; for he that trusteth not, can hardly be deceiued: and therefore, *Though he speaketh fauourably, belene him not.*

This Traitor may be quartered, or rather these words diuided into 4. parts,

The Subiect.
The Obiect.
The Proiect.
The Protect.

The Subiect here spoken of, is the smooth-faced, supple-tongued, hollow-hearted Flatterer.

The Obiect that he workes vpon, is the Credulous man.

His Proiect, is trechery, and perfidious dealing.

The Protect or defence against this, is, not to trust him.

Though he speaketh fauourably, belene him not.

Though, who? The Flatterer?

Though he speaketh, to whom? To thee?

Though he speaketh to thee, how? Fauourably?

Yes belene him not; for there are seuen abominations in his heart

So that there is

1 The Agent.
2 The Patient.
3 The Maladie.
4 The Remedie.

Wickednesse in the Agent, weaknesse in the Patient; Subtillie in the one, and Simplicities in the other: but that his Subtillie may no longer abuse thy Innocent Credulities, hereafter remember these words, and for the cure of this maladie, apply this caution for a remedie: and *Though he speaketh fauourably, belene him not.*

Whilst

Whilst I handle these parts in order, I am to begin with the Agent who brings all to disorder; but because he stands first in my way (though he be much out of every mans way that meele with him) I must needs salute him, God bleesse you sir, and me from you. This is he that like the Hangman, will embrace a man with the one hand, and rip vp his bowels with the other; * one that is borne to himselfe, knowne to many, hurtfull to all, the Worlds bastard, and Hels true-borne childe.

* *Sibi natum, multis notum, omnibus nocuum, multis di notum.*

Wring not my words to wrong my meaning: I aime at no particulars; for there are many of these Agents, and too many of these Flatterers in both the houses of *Israel* and *Aaron*, in *Foro* & in *Choro*, in Church and Common-wealth; I can taxe no mans person, if I could, I would abhorre it, or were well worthy to be abhorred for it. No, no, I goe not about to crucifie the Sons, but Sins of men. There are therefore three sorts of *Flatterers*, which I meane to arraigne, testifie against, condemne, and would haue executed, so that their soules might be saued in the day of the Lord *Iesus*.

The *Trecherous* companion shall be first, because he is worst, one that flatters a man to circumuent him, that he may more easily effect his malicious projects: thus *Isaiah* dealt with *Abner*, & thus doth this flattering Butcher claw a man like an Oxe, that he may the more securely knocke him on the head.

1

2 Sam. 3.

Some flatter a man for their owne priuate benefit, like a Dogge that fawnes vpon his Master for crusts and bones: this mans heart thou hast in thy pocket, * for if thou canst finde in thy purse to giue him presently, he will finde in his heart to loue thee euerlastingly.

2

* *As in presentis perfellum format amorem.*

Others againe, are a kinde of *Tale-bearing Flatterers*, who for the pleasing of some, will detract from others, and will sweare to a falshood to please a *Felix*.

3

This three-headed *Cerberus*, this three-fold Agent, this double-tongued double-hearted Flatterer, is the subiect of my ensuing discourse. The first of this kinde aimes at thy life: The second sort shootes at thy goods: And the third hits and wounds thy good name.

* Aut conuer-
santur ne per-
eant, aut confan-
dantur ne noc-
ant.

* The Lord of his mercy conuert them, lest they perish themselves ;
or of his iustice confound them, for hurting of others.

The first are such as the Psalmist speaketh of, *Which haue
glozing tongues and bloudy mindes, which speake friendly to
their neighbours, but imagine mischief in their hearts.*

Psalm 83.

Mage cauenda
micorū inuidi-
quam insidie ho-
stium. Sen.

Antigenus in his prayers was wont to desire the Gods, that
they would defend him against his Friends ; for them that
professed themselves his enemies, he could easily beware of.
As there is no griefe to that of the minde, no losse to that of
the life, no feare to that of destruction ; so there is no enemye
to a dissembling friend, no trecherie to that which one of a
mans owne may practise. Take *Indus* for an example, one
of *Christs Apostles*, and one of his house-hold (as I may say)
one that asked, Master is it I ? one * that kised him, and seemed

* Odia alia sub
vultu, alia sub
exto latent. Sen.

as trusty as any of the rest, yet for all that he was but a *Indus*,
a haulter, a cloaker, a dissembler, and a traitor : for behold

* Infelix Mer-
cator Judas.

* *Seruus Dominum, Discipulus Magistrum, Homo Deum. Crea-
tura Creatorem, tradidit, et edidit, etissime vendidit.* The ser-
uant betraid, sold, most basely sold his Lord, the Disciple his
Master, Man, God, the Creature his Creator.

Thus could the *Herodians* and *Pharisees* seruants come to
their Lord and Master with many fawning insinuations, cal-
ling him good Master, and could tell him that he was plaine

* Fictula dulce
canit, volucri-
dum decipit an-
tecept.

truch, and * that he taught the word of God truly, and that he
regarded no mans person, when indeed they meant but to
trip him in his words, and to intrap him in his speeches.

* Luke 10 25.

* Thus came the Lawyer with his *Dissemblance*, and saluted
him by the name of Master, as if he had beene one of his di-
sciples ; though he came with a bad minde, yet doth he vse
good words, that he might deceive him with lesse suspicion.
And this hath beene alwaies the practice of the perfidious, to

* Adulator Scor-
pio est : qui pal-
pando incedit, sed
cauda ferit.

vse the * smoothest speech, when they intend most mischief,
and vnder colour of friendship and amitie, to practise their
villanie and trecherie. For where is there greater deceit pra-
ctised, then where courtesie is most tendered ? where more
falshood tried ; then where trust is most reposed ?

Greg. sup. E-
zech. lib. 1. cap. 9.

* Plutar. vit. Casar. Who murdered * *Cesar* that worthy Emperour, in the Senate-
house

house at Rome? *Brutus* and *Cassius* those Flatterers whom he
loued most. Who poisoned that mightie Conqueror *Alex. Pompeius* ima-
gine pacis: *Lepi-*
ander in the midst of his triumphes at *Babylon*? those that
flattered him most, his owne Cup-bearer and kinsman *Anti-*
pater. And finally, who betraied *Christ*, both *God* and *Man*, *anti-*
vnto the *Scribes* and *Pharisees*? his owne purse-bearer, that *Quint. Cur. In-*
flattering *Judas*, imbracing and kissing him, as Flatterers vse *stin.*
to doe. The Prophet *David* was sore troubled with such dis-
semblers, as he complaineth in many places of his *Psalmes*:

* That it was euen his owne familiar friend, whom he trusted, and * *Psalm. 41. 9.*
which did eate at his table, that had laid great waite for him. And *Psalm. 55. 12, 13, 14.*
that it was not an open enemy which had dishonored him, for then
he could haue borne it; neither was it his aduersarie which had
lift vp himselfe against him, for then peradventure he would haue
hid himselfe from him; but it was euen * his companion, his guide, * *Per maximam*
and his owne familiar friend, which tooke sweet counsell with him, *amicitiū max-*
and walked in the house of *God* as friends. * Of all kinde of cat- *ima fallendi co-*
tell, these are the worst, because they doe most hurt where *pia Sal. Ing.*
they are least mistrusted.

Tuta frequensq; via est, per amici fallere nomen.

Tuta frequensq; licet sit via, crimen habet.

A safe and easie thing it is by friendship to deceiue.

As safe and easie as it is, 'tis knauerie by your leaue.

For as *Tyranny* is hid in the secret bowels of *Ennie*, so is
Ennie often cloaked vnder the filed phrase of Flatterie; and
therefore by one very fitly compared to the *Crocodiles* of *Ni-*
lus, or to the *Syrens* of the *Seas*, the one weeping and mour-
ning, the other singing and laughing; the one with moane,
the other with mirth, studie to annoy vs, conforming them-
selues to that which they take to be most pleasing vnto vs.

Whereas it is the speech of the Spouse in the *Canticles*: Take *Cant. 2. 15.*
vs the Foxes which destroy the Vines. *Bernard* vpon those words

saith, *Duo sunt vulpium genera.* There are two kinde of Foxes, *Nā fronte politici,*
the Slaunderer, and the Flatterer, these destroy the Vines, and *Astutam vapi-*
bring destruction to the sonnes of men. For as the Foxe fai- *do seruans sub*
neth himselfe dead, that he may catch the birds to deuoure *pectore vulpem.*
them; so the Flatterer faineth himselfe to be harmlesse, and
honest,

* Rom 16.18. honest, and conscionable, and religious, and holy, that * he may deceiue the hearts of the simple. Remember therefore this *Caution*, for he is thy friend for his owne occasion, and *Though he speaketh fauourably, beleene him not.*

The nature of deep dissimulation is to hide it self vnder certain vailes and filmes, like the * *Optick* vertue in the eie, that it may see all things, and not be seene it selfe; but the most frequent and safest couert (though the most dishonest) vnder which it lies rapized and harboured, is fained Friendship. And therefore euery faire looke is not to bee liked, euery smooth tale * is not to be beleeued, and euery glozing tongue is not to be trusted: but as * *we must trie the Spirits, whether they be of God or no*: So we must trie the words, whether they come from the heart or no; and we must trie the deedes, whether they be answerable to the words or no. For these Flatterers are so subtle, that they are compared to the wily Foxe, for their craftie fetches: and *Herod* is tearmed a Foxe for his dissembling. Now the readiest way how to vnkennell this kinde of Foxe, and vn-earth him out of his denne of fained protestation, * is by a false fire of fained *Credulitie* (for many haue taught others to deceiue, while they haue appeared too fearefull and iealous of being deceiued) thou maist seeme therefore to beleene him, yet * do not trust him. For though he speaketh sweetly with his lips, yet in his heart he imagineth how to throw thee into a pit, though he weepes with his eyes, yet if he finde opportunitie he will not be satisfied with blond: and therefore, *Though he speaketh fauourably, beleene him not.*

* *Attilis Simulacrationum inuolucris, & quasi velis quibusdam obtunditur uniuscuiusque natura. Frons, o. ubi pulchritus, perspicuantur, oratione vero quam sacrissime. Cic ad Frat.*
 * *Clarissima est sententia confidere paucis, sed clarior est altera, confidere nulli.*
 * *1 John 4.1.*
 * *Nil magis hinc cauendum quam ne diffidere videaris. Lip. fol. 14.*
 * *Proditori fas honorem habere, sed fidem nefas.*
Ecclus. 12.17.

There are a generation of men that carry fire in the one hand and water in the other, whose conuersation mingles (*humensia fccis*) wet and dry together, like the *Crispian* *Frogges* in *Plinie*, whose chalenge was, *mibi terra lacusq.* I haue Land and Sea for my walke. But woe vnto him (saith the wiseman) that hath a double heart, wicked lips, and mischionous hands, and to the sinner that goeth two manner of waies. Yea a foule shame is vpon the theefe, and an euill condemnation vpon the double tongue. The *Hermite* turned his guest out of doores for this trick, that he could warm his cold hands with the

Ecclus. 2.31.

Ecclus. 5.15.

the same breath wherewith he could his pottage. For seeing the Lord hath giuen but one heart, and one tongue, and one face to one man, why should he carry a double heart in his breast, two tongues in his head, and two faces vnder one hood? yet such there are (as *Dauid* speaketh) *That can flatter with their lips, and dissemble with their double heart*, Pl. 12. 1.

For * there * is a friend which is only a friend in name (saith the sonne of *Syrach*. And if aduersitie come vpon thee, thou shalt finde him there first, and * though he pretend to helpe thee, yet shall he supplant and undermine thee. And therefore, Though hee speaketh fauourably, beleene him not.

* A will to doe hurt is neuer lesse in the close, then in the professed enemy, but the meanes is alwaies greater: Because he that suspecteth least, is easiest ouertaken and ouerthrown, like the vnskillfull Fencer, who while he wardeth the head, is lurt at the heart which lay out of guard.

Take heed therefore that thou giuest not too much Credulitie either to

}

One of notorious perfidie, and noted duplicitie. Or A reconciled enemy.

Shunne the first like a Pest-house; for a man iustly taxed with this aspercion, is not to be treated with, much lesse trusted. For * iustice and iniustice are the most generall of all other morall and politicall habits, * and there is no vertue or vice which they doe not comprehend. He therefore which is vntrue in his word, and vnjust in his actions, is apt to perpetrate all other nefarious villanies, and if thy Credulitie bring thee within compasse and distance of his reach, and that he see thy life lie open without good guard, his malice and reuenge streight take the aduantage, and play their parts, making the *Act Tragicall*, and the *Scene* bloody. A man therefore had neede to looke before him, lest he stumble; * behinde him, lest he be ouertaken; and on eyther side, to meete danger which way soeuer she commeth: * For no man is in greater perill then he that feares it least.

* Neglected danger lights soonest, and heauiest. Whilst

* Nomen inane, crimen immane.
* Eccus 37. 1.
* Chap. 12. v. 17.

* Ira quo plura legitur, eum magis nocet (et sibi et alijs) Sen. de ira.

* In iustitia virtutes in se continent omnes.

* Iniustitia non pars est vitij sed tota. Arist. Eth. lib. 5.

* Passus damna semel cautior esse solet.

* Citius venit periculum cum contemnitur. Sen.
* Praeusta iacula minus feriunt.

[Senec.

* *Plin. Nat. hist. lib. 8 c. 25.*

* *Inter scopulos quibus illidi ae frangi Reip. N.uis solet, prima mihi fiducia occurrit. Lip. Pol. lib. 3.*

* *Fisores peryi, diffiso salua remanist.*

* *Is qui nil dubitat, nil capit inde boni.*

* *Si nil vis timere, metuas omnia. Sen. sent.*

* *Sen. Oed.*

2

* *Ps Christalli fragmenta sariri nullo modo possunt, ita difficultum eos reuocare, qui ex arcissima familiaritate in mutuum odium venerint. Plutar.*

* *Guic. Aph.*

* *Cum inimico nemo in gratiam ita redit. Sen. sent.*

* *Ita habes amicum, posse ut fieri inimicu putet. Sen. sent.*

* *Turpinus eycitur quam non admittitur bestes. Ouid.*

the * *Crocodile* sleepes gaping with open mouth; the *Indian Rat* shoots himselfe into his belly, and gnawes his guts asunder. So entrench mischief at the open gates of securitie. * *Selfe-conceited confidence* in our owne strength, and over-weening *Credulitie* of anothers honestie, begets in men this supine negligence. * But a watchfull providence prevents an imminent danger.

In Schooles of *Art*, doubt begetteth knowledge; * for he that doubteth much, asketh often, and learneth much. In the Schoole of *Policie*, she is the mother of good successe; for * he that feareth the worst, preventeth it sooneft. *Nemo canenda timet, qui metuenda canet.* I will close vp this with that of *Seneca*, * *Qua posse fieri non putes, metuas tamen:* Feare the worst, and the best will mend it selfe.

Secondly, as thou art not to trust one of noted duplicities, so thou art not too much to trust a reconciled enemy. For * *Friendship* once broken is hardly peeced, and peeced *Enmities* neuer surely sodred; yea, the very guilt of having done a wrong, hath such deepe impression in the iniurer, as he neuer after affiecth in the partie iniured, nor treateth with him in any sinceritie. * *Reconcilement* among such is like the supple ointment, which only easeth the present smart, and skinneth the sore, but searcheth not at the roote, to eat out the rancke flesh, and draw out the malignant humour. It is therefore impossible to cure this exulcerate wound, and * *establish* a sound and sincere friendship betweene them, because the old rancor of malice, is neuer well purged from the dregs of diffidence and desire of reuenge. * I here is no securitie against such an one, but diffidence, & holding him out at the sword's point. Sooner may one prevent then cure a deadly sicknesse; and * *easilier* keepe out, then thrust out an vnwelcome guest. For when he hath once gotten within thee, where Iustice and Equitie restraines him, his power and pleasure shall preuaile; For what he may not doe, he will list to doe, because he may doe what he list. And therefore, *Set him not by thee, lest hee destroy thee, and stand in thy place* (saith the sonne of *Syrach*) *Neither set him at thy right hand, lest he seeke thy roome, and thou*

as the last remember my words, and be pricked with my sayings, Eccclus. 12. 12, 13. I should be more troubled to keepe measure, then to be furnished with matter, if I had a desire to enlarge my discourse about this first kinde of Flatterer, this *Iudas like Traitor*. And the ground which I haue vndertaken to descant vpon, would indeed require more varietie and Diuision to be runne vpon it, being one that *Solomon* aimes at (as this perfidious Traitor aimes at thee) but without any great hope of his repentance and amendment, ile leaue this *Iudas* to hang himselfe, and come to speake of the second sort of Flatterers, which flatter a man for their owne priuate benefit. As the first aimes at thy Life, so the *Parasiticall Sycophant* shootes at thy Estate. Though he speaketh fauourably, beleene him not.

The *Hebrew word* for Flatterie (as those that are skilfull in the Language haue obserued) signifieth either *Blandus*, Smooth, and *Mollis*, Soft; because the Flatterer vseth smooth and soft speeches, (* And therefore not vnwisely did a *Wise* man compare a flattering language to a silken halter, which is soft because silken, but strangling because a halter.) Or it signifies *Diuidere* to diuide, because in Flatterers the Tongue is diuided from the Heart. So that what is Flattery but a framing of the tongue to soft speeches against the conscience to curry fauour with a man in some worldly respect.

Of this second sort of Flatterers, I am to intreate of two sorts.

The first is the very bane of Courts.
The second is a very Pick-pocket to the Nobility and Gentry.

Whilst I speake of these, let no captious Caueller with sharper nailes then wit, claw at what I write. I goe not about to blame others merit, for herein I should merit others blame, and God forbid that I should so farre forget my selfe, as that I should lay a generall aspersion vpon *Courtiers*; for (let me speake without Flattery) I know so many religious, honest, worthy, noble-minded Gentlemen about the Court, that it were a great fault in me, to finde the least fault with them;

Yet I thinke that euen these will confesse, that there are some among them, that are a great grieffe and shame vnto them, as well as there are amongst vs some, that are a scandall to our Profession ; of these, and none but these I write : and therefore let your vnderstandings keepe an euen pace with me, while I handle them in order. And first, of the first.

* D. H. K.

A * *Reuerend* and *Iudicious* *Diuine*, and our best *Characterer*, saies, that a *Flatterer* is the *Eare-wigge* of the *Mightie*, and the very bane of *Courts*. And indeed, it is a disputable question, and wel worthy a canuase and discussion in the *Schooles*, whether *Blandientes* or *Sauientes*, *Flatterers* or priuy *Adurthers*, doe the greatest iniuries to noble personages. For some wisemen haue beene perswaded that the *Pestilence*, the rigour of the *Law*, *Famine*, *Sicknesse*, or *Warre*, haue not deuoured more great ones, then *Flatterie* and *Enuie*.

* Non si mis-
erum fortuna Si-
monem
Finxit, vanū etiā
mendacemq; im-
proba finget.
verba Simonis
apud Virg.

* The *Citie Troy* which *Agamemnon* in 10. whole yeares could not subdue, yet *Simon* with his *Flatterie* allured the minde of *K. Priamus*, deceiued the Nobles, and inticed the *Citizens* by his adulation to their vtter ruine and confusion.

Who could moue *Caesar* so much to any thing, as *Curio* the *Parasite*, not *Pompeius* his sonne in law, nor his daughter *Julia*, nor all the *Senators* of *Rome* might make *Caesar* friend or foe, so much as *Curio*. It is reported that *K. Lewis* the eleuenth said once, That his *Kingdome* abounded with all things but one, And as one of his *Fauourites* asked him what that was. The *Truth*

* D. Curtius lib.
3. of the Hist of
Alex.

* *Lewius* non de-
bet putari quod
gladio minante,
quam quod lin-
gua insidiante
committitur.
Aug. de Bap-
tismo cont. Donat.

answered he. For (as a * certaine wise *Historian* saith) *Pernicious Flattery* (the ordinarie disease of *Kings*, * to whom their fauourites and tale-bearers doe greater harme by whisperings then the enemy by weapons) doth alwaies beare the sway in their *Courts*. And therefore *Carneades* said very well, that *Princes* children learned nothing aright but to manage and ride horses, for as much as in all other exercises, euery man yeeldeth and giueth them the victorie, but a Horse, who is neither a *Flatterer* nor a *Courtier*, will as soone throw the childe of a *King*, as the sonne of a *Cobler*. His *Courtiers* one day commended *Julian* the Emperour for ministring of right, and doing of iustice. I should easily haue growne proud (said he) for these praises, if they came from

from such as durst either accuse or discommend my contrary actions should I commit any : * and indeed who dare prescribe to him who can proscribe.

An nescis longas Regibus esse manus ?

* Non est tutum in tales scribere, qui possunt proscribere. Ouid.

All *Alexanders* followers bare their heads aside as he did, and such as flattered *Dionysius*, in his owne presence did runne and iustle one another, and either stumble at, or overthrow what ever stood afore their feet, to inferre, that they were as short-sighted and pur-blinde as he. And of this kinde was *Carisophus*, who seeing *Dionysius* laughing and merry, he laughed too though he knew not the cause: *Dionysius* perceiuing, asked him why he laughed, because (said he) I thinke that which moues you to laughter is worth laughing at. For the * Flatterer knowes no more how to discommend then to speak true. Hence it came, that a certain Prince of Germany said, he was faine to counterfeit the Clowne, and to learne the truth from the mouthes of poore Shepheards and Husbandmen, for my Courtiers (quoth he) are all Flatterers and claw-backes, serving for nought else but to please and tickle mine eares.

* Nam adulatio est peruersa laudatio, & videtur non in sumptum à sono. Vel dicatur, quia adulator verbum (quod est roce vel testu fauorem capio) dicitur quasi adulator, quod hoc in aulis maximè fieri solet.

All the arrowes that men shoot, flye to two markes only, either Pleasure or Profit; It is no meruaille then if Princes haue neede of other men (besides those that are daily with them) that would admonish them frankly, grauely, and sincerely, and that would counsell them faithfully; for as much as there is scarce any one in their Courts, that doe not runne after the splendor of their prosperitie, and regard his owne particular profit. * In themselves they are nothing but what may please their great Ones. They are poison to Princes, and oftentimes a bane to the best disposed. O Flattery thou base creeping sin! thou seducer of Princes and obseruer of Nods! thou impudencie clad in modestie! thou sawning Deuill! when shall thy dominion haue an end? Those Courts are as happy that want thee, as those are cursed and vnhappy that haue thee.

* Isti ad similes sunt abacorum calculi, qui & secundum voluntatem calculatores, modò obolum erent, modò talentum valent.

I haue read that *King Zerxes* marching toward the *Greekes*, with a huge armie of Souldiers, called some of these kinde of *Parasites* vnto him, and demanded what thing was most to be feared in his iourney.

Ita aulici ad nuntium Principis, modò beati, modò miseri sunt.

One saith, I doe feare that when the Greekes doe heare of your power, they will flee and not abide your band.

Another said, he doubted all Greece was not able to lodge or receive them into their Cities.

A third said, that he feared most, that the Ocean was not enough for them to passe over.

A fourth feared, the Ayre had not roome enough for the arrows which they should shoot off.

The King by this being extreemely puffed vp with pride, demanded at last of a certaine *Philosopher* named *Damascus*, what he doubted most in that Warre. The thing that I most feare (saith he) is this, that these Flatterers will deceiue you.

So with reuerence, let me tell ye, you great Ones: You that are the *Master-pilots*, and sit at the sterne to guide the Common-wealth; the greatest thing I feare, is this, that if * you faile too much by these Flatterers Compassse, that in the end they will deceiue you, and therefore take this Cautiō along with you: *Though they speake fauourably beleene them not.*

I come now to the other kinde of Flatterer, a fellow farre more base then the first, and him you may finde both in the Court and Country, in euery place, and in euery shape for his owne aduantage. For he is like the subtle fish *Polipus*, that will turne himselfe into the colours of euery stone for a booty. I call him a *Pick-pocket* to Greatnesse, because as *Athen* was worried of his owne Dogs, so many Noble, braue, worthy-minded mens estates haue not onely been sore bitten, but themselues euen worried out of all meanes to doe themselues or others good, and all by these fawning kinde of Curs. For,

* *Adulationis unctio, domorum est emunctio; commendationis alusio, eorum delusio: laudis ariſio, eorum derisio.*
* *Prou. 26. 28.*

* a flattering mouth causeth ruine.

For thy better vnderstanding, and my easier proceeding, I will likewise propound vnto thee two sorts more of these:

These are therefore	{	<i>Imitatores,</i>	{	<i>Mimickes,</i>
		&		and
		<i>Corruptores.</i>		<i>Misleaders.</i>

For, first the Flatterer is like your shadow, which doth imitate the action and gesture of your body, which stands when you stand, and walkes when you walke, and sits when you sit,

fit, and riseth when you rise: So, * the Flatterer doth praise when you praise, and findes fault when you finde fault, and smiles when you smile, and frownes when you frowne. He will carowse with *Alexander*, abstaine with *Romulus*; eate with the *Epicures*, fast with the *Stoicks*; laugh with *Democritus*, and weep with *Heraclytus*. What should I say of him? he is one that daunceth altogether to the tune of Fortune, and studies for nothing but to keepe Time. But still hee looks, what language your purse speakes: for hee is like a wind-mill that will still grind, let the wind blow where it will. His base minde is well matcht with a mercinary tongue, for hee will stoop to any villany for preferment; a very slaue to six pence, and good for nothing but to be a factor for the deuill.

* *O Imitatores
serui in pecus.
Hor.*

He is like the reflection of a Looking-glasse, that doth imitate any * action that thou vset. If thou saist it is hot, he wipes his fore-head; if cold, hee quakes of an ague. His tongue is still a willing slaue to another mans eare, for hee neuer cares how true, but how pleasingly he speakes: but * like *Gnatho* in the Comedy, hee'll sweare it to be true that *Thraso* saith, how false soeuer: and herein he out-runs the deuill, for though he be the father of lyes, yet we shall neuer finde that he swore to a lye; for he that sweares acknowledgeth the Being that he sweares by greater then himselfe, which the Diuell scornes to doe. The Flatterer therefore in auouching a lye, and swearing to it, hath a trick beyond the deuill.

* *Rides? maiori
cachinno concu-
titur. Iuv. Sat. 3.*

* *Si velis esse
Thrajo nunquā
deerit tibi Gna-
tho.*

This * is he that denyeth with the negatiue, and affirmeth with the affirmatiue; weepeth with him that is sad, and laugheth with him that is merry.

* *Ais? aio. Ne-
gas? nego.*

* *Utq; levis Proteus modo se tenuabat in ondas:*

Nunc Leo, nunc Arbor, nunc erat hirtus Aper.

* *Ouid.*

They say he hath some pretty sight in *Musicke*, and is very apt to play a base part, and although he may sometimes fayle in the Note, yet hee will be sure to keepe the Time. For he * is like the Swallow that changes his habitation with the season: for where comfort faileth him in one place, he repayreth presently to another; so, if any * storme of affliction blow vpon thee, this Summer-bird sings no more. The * *Asse* which car-

* *Amici biru-
din's sunt amici
birudinis.*

* *Sorte patet mi-
ser. quæ sit dile-
lectio vera.*

* *Al. Enbl. v.d.*

* *Eras. dicit*

* *dj. is portus*

ried *mysteria.*

* *Vis experiri a-*
micum? calamita-
vis sua. Parr.

ried the Egyptian Goddesse, had many bared heads & ben-
ded knees; yet none to the beast, but all to the burden. If
there be no honey in the gally-pot, these waspes will houer
no longer about it, but flye and runne from it, as Mice from
an empty barne, or Lice from a dead body which hath ney-
ther heate nor moysture. Such a one was * *Crotto's* Mouſe, for
whilest he was in prosperitie, it fed continually with him, but
his house being set on fire, it fled immediately from him: vp-
on which occasion he made this Disticke:

Vixisti mecum Fortuna matre; non erca

Me fugis: at poteris aqua ac iniqua pati.

duplicita.

These ambi-dexter Gibeonites, are like the *Sea-calves*, *Croco-*
diles, *Osters*, and *Sea-colts*, *Aristotle* and *Pliny* speake of,
which are one while in the water, other-while aland for their
greater booties: iustly tearmed *Dubia* by *Isodore*, in that be-
ing *Natilia* & *Gressabilia*, men know not where to finde
them: for they are like *Hamlets* ghost, *hic & ubique*, here and
there, and euery where, for their owne occasion. These tren-
cher-flyes wait more for lucre then for loue. Though they
speake fauourably, beleue them not.

This contagious qualitie of Adulation and Flattery hath so
peruerted the nature of man in this age, and hath taken such
habit in his affections, that it is in most men *altera natura*, and
very hard to be remoued; yea, the very sucking babes haue a
kinde of flattery towards their Nurſes for the Dug, which (as
some thinke) commeth vnto them by corruption of nature;
and as they grow in reason, so they increase therein, vntill in
time it is turned from Greene and tender adulation, to ripe
and perfect dissimulation, except it be preuented by their bet-
ter education. * *Vitium fuit, nunc mos est Assentatio*: for alas,
who cannot see (that hath an eye to see) this fawning hypo-
cristie, this dishonest ciuilitie, this base merchandize of words,
* this plausible discord of heart and lips, this hollow-hearted
flattery both in rich and poore, old and young, Priest & peo-
ple, one with another: Yet let me tell you as *Diogenes* did *A-*
ristippus, *quod Dinittum sunt asseda*, that these kinde of * *Horſe-*
leaches are soonest found in great mens waters: for they that
haue

* *Seneca.*

* *Tam gravis ille*
mibi, neri quam
limina Ditis,

Ore aliud qui
fert, aliud sub pe-
lore celat.

Fuſſet. Epig.

* *Magnates sunt*
magis.

haue wealth shall neuer want them, and they that haue most store, are best (or rather worst) stored with them, and liue most in danger of them. For, as no vermine will breed where they finde no warmth, no Vulture sleepe where there is no prey, no flies swarme where there is no flesh, no pilgrim creep where there is no Crosse: so * there is no Paratice will lurke or crouch where he findes no game: but doe but *reward him, and respect him, and with this bridle and saddle, (the beast is so tame) * a man may get vpon him as he list, and ride him to the demill. * This *Indas* his purse is drawne with two strings, made of filke and siluer, *Fauiour* and *Reward*. For as in the *Disphicke Oracle*, *Pythias* did neuer propheticie, but when she was set on a Treuer, and the winde blew intelligence into her, so this devils prophet (being altogether for his owne profit) is dumbe, till you set him on the Tripode of * *E-se*, *Credat*, *Guns*, and stroake him on the head like a Spanniell, and then hee will lick your hand, and fill your eares with the crackles of hell.

This is hee that the Wife-man speaketh of that is * a friend for his owne occasion: but (saith hee) he will not abide in the day of thy trouble, *Eccles 6 8*. For hee is like the Swallow, which in the Summer-time creepes vnder euery house, but in the Winter leaues nothing but dirt behinde her: So, * *There is a companion which helpeth his friend for the belly*, (saith the Sonne of *Syrach*) but in the time of trouble will be against him. For * when the Couetous or Ambitious man hath his turne serued by others, eyther for his aduancing or aduantaging, for game or glory; he puts them off with neglect and contempt. Nay, it is well if hee help him not downe that helped him vp.

Alphonfus King of *Arragon* sayling vpon the Sea from *Sicilia*, beheld certaine fowles soaring about his Galley, and looking for meat of the Mariners; and when hee had cast them meate, hee obserued how greedily they contended for it, and euer as * they had gotten their prey away they would flye, and returne no more: *Some of my Courtiers* (quoth the King, turning to his company) are like these chattering birds, for as soone as they haue gotten any Office or reward at my hands,

C

that

* Te bona dum
splend. fortuna,
sequuntur amici,
Vt te dum lu-
cet sol, solet um-
bra sequi.

Quam primò
liquidus nebulis
offunditur aer,
Ecce repente
cauum deserit um-
bra latius.

Owen Epig.

* Premium est
solatium laboris.

* Patitur dum
potitur.

* Committitur
cedes lucri gra-
tia, spoliatur
Templa, violatur
amicitia, fides
negligitur, patria
proditur, summa
nihil non malo-
rum patitur.

* Hec tria pro
trino numinem
dus habet.

* Cuiusque ho-
mini res parata
est, firmi amici
sunt, si res lasse
libant, iidem
amici colla-
fascunt. Plaut.

* Eccl 37 45.

* Tam diu quis
in pretio est,
quid est usus.

* Enlis domus
est ebria &
multa supersunt.
Hor.

that they gape after, and contend for one with another, they flye away, and returne not againe, untill necessity compels them to sue for more.

* Nemo alterum
nisi causa dilecti
sua. Last Divin.
Hist. lib 3, cap. 17

These * are such as vse their friends and acquaintance like ladders onely to climbe by, which when they haue occasion to vse, they lay them on their shoulders, and imbrace them with both their hands; but when they haue done with them, they cast them into some corner, or hang them vp against the wals: and dealing by their friends as they doe by their apparell when they goe to bed, lay them aside while they haue occasion to vse them againe: or, as vermine doe by poultre, sucke the best blood, and leaue the rest for all commers.

* Stat nulla diu
mortalibus us-
quam fortunati-
subante fides.

Though these *Mimickes* imitate thee, doe not thou animate them, neyther giue them any countenance; for * they are friends of no long continuance: they sooth thee, and flatter thee, and claw thee, to claw something out of thee, Though they speake fauourably, beleene them not.

2

The other sort are as dangerous as these are ridiculous, and they are corruptores, corrupters, hurters, misleaders.

These rob many a Gentleman of his goodnesse, and make them rob the Common-wealth of her happinesse. For a Flatterer is the onely pestilent bawd to great mens shames, the nurse to their wantonnesse, the fuell of their lusts; and with his poison of artificiall villanie, most time doe set an edge vnto their riot, which otherwise would be blunted and rebated in the detestation of their owne violent boasting to a violent confusion. The tongue of a Flatterer (saith Aug.)

* Plus persequi-
tur lingua adu-
satoris, quam
manus persequen-
tis. Aug. super
Psal. 96.

* Plutarch.

* wounds more then the hand of a murder, for the one killeth but the body, the other both body and soule. * Antisthenes said truly of them, *Præstat eis nocere quam eis colere incidere*: For Ravens feed onely vpon dead carcases, but Flatterers vpon living men: These are the Moathes that eate so deeply into liberall mens coates; these are they that liue of gentle minds, honorable personages, and worshipfull Gentlemen, like Apes and Parats, by shewing feats of actiuity, piping, wanton discoursing, and magnifying all that is done. Of all wilde beasts the Tyrant is the worst, of all tame beasts the Flatterer, said Diogenes; for his

his greatest enemies are his greatest prayers: yet the words wherewith these Panders of vice doe perswade, are not so lowely, as the matters they dawbe ouer are abominable.

For, is such a mighty man inticed to ouer-rule his reason, * nay ouer-bear it by giuing scope to his licentious eye, first to see, then to delight in, and lastly to couet a chaste beauty; * you shall haue swarmes of dependants, being creatures to his greatnesse, will be ready to harden him in his wickednes, and to tell him what a courtly thing loue is, and that women were in their very creation ordained to be wooed, and to bee wonne; yea and they will panderize it (rather then faile) to force a rape on vertue, and adulterate the chaste bosome of spotlesse simplicity.

* *Pessimi sunt consiliores cupido & ira.*
* *Omne vitium semper habet panderium suum.*
Sen.

Is the folly committed? is the lewdnesse of his great ones desire effected? how sleight is he ready to make it? nay how damnably disposed to make it nothing? and what is this Viper of humanity better, or how can I terme him fitter, then the mans whore, and the womans knaue?

Is such a mighty one desirous to aduance a Court-Ape, and oppresse a desertfull hope? it were too tedious to tell you what vilde aspersions, and incessant exprobrations will bee repeated by this same *Anthropophagus*, this man-eater, to make a golden Calfe an idoll, and a neglected merit a laughter.

Doth his Lord want money? he puts into his head, such fines to be leuiued, such grounds inclosed, such rents improued. He would faine raise himselfe by his great one, and hee cannot tell how to contrine it, but by the disgrace, if not the ruine of others. What should I say of these kind of Flatterers? they are *Dominis arisores*, reip. *arrofores*; their masters Spaniels, and the Common-wealths Wolues: put them in your *Pater-noster*, let them neuer come in your *Creed*; pray for them, but doe not trust them. *Though they speake fauourably beleue them not.*

Thus hauing coupled these Hell-hounds two and two together, (New-gate fashion) Ile leaue them to the gallows, and come to the third and last kind of Flatterer, which hits

* *Vitium est homini alios vilos facere, & qui suo merito placere non possunt, placere velle aliorum comparatione.*

and wounds thy good name, and this is a *Claw-backe*, a *Pick-shanke*, a *Whisperer*, * one that for the pleasing of some, will back-bite and detract from others: this sort doe *Famam ex infamia comparare*; climbe to merit praise by the stayres of others disgrace: *Though they speake fauourably belcene them not.*

The old *Romanes* built two *Temples*, the one of which they dedicated to *Virtue*, the other to *Honour*, and ioyned them so artificially together, that no man could come into that of *Honour*, but he must first come through *Virtue*. Considering how men are inclined to *honour*, they did it to incite their young men to *vertuous* actions.

But now the *Temple* of *Virtue* is so little frequented, that whereas the path that led to it was wont to be well trodden, is now growne greene, and another way found to that of *Honour*, by some back-doore, nor so well knowne in * the elder time; the other doore is fast shut vp by a Porter called *Envy*, and her seruant *Detraction*, that hardly one among a thousand can come to *Honour* that way.

This made *Plato* commend the law of the *Lidians*, that punished *Detractors* with the like punishment as they did *Murtherers*; for one takes away the life of a man, & the other his name & reputatiō, * which are more worth (saith *Solomon*) then any worldly wealth. For what is so precious to a man as his fame? which to good men is about all his goods, and life it selfe. For riches and life are things brittle and flitting; our goods going often away before vs, and our liues alwaies with vs, but our Fame is that which alwayes doth eternize vs, that * onely remains when we are rotten: why this Fame, this Treasure of the wise, this life-enlightning Gemme, Calumniating Flattery doth daily seeke to obscure, and vtterly to deface.

A mans Eye and his Honour are two tender parts, the one cannot abide the rough touch of the hand, nor the other endure the smart ierke of the tongue. As therefore by the owners they are carefully preserued; so by others that deale with them, they should be tenderly vsed.

* He that hath an ill name (we say) is halfe hanged, for when

* *Virtutem Geni duo semper in orbe sequuntur,*

Hic bonus, ille malus, gloria & inuidia.

Owen, Epig.

* Pro. 22. 1.

* *Virtus post suauera viuit.*

* *Cum alicuius est de nomine, alicui est de humine.*

when a mans good name is done, himselfe is vndone: the back-biter therefore that raiseth an ill name, is halfe a hangman to his neighbour, poisoning (as with dead *Cantharides*) with his venomous tongue, the box of precious ointment of his neighbour, which is his chiefe treasure; and with the sharpe Rator of his tongue cutteth his throat, and pierceth his sides (as it were) with swords and speares,* for they goe downe into the bowels of the belly, as *Solomon* speaketh. * *Pro. 16. 21.*

In the body of man the most necessary member is the Heart, the goodliest instruments are the Eyes, the parts most delicate are the Eares; but the * thing where most danger is, is the tongue: for if it cannot preuaile *ad interitum hominis*, yet will it spend it selfe *ad interitum nominis*, if not murder yet murmur. If these bandogs of hell cannot come to bite, they will barke; and if their stings cannot reach, yet their mouth shall sputter out their venome; and to please one, they will soyle and blacke the reputation of another, with the filthy slime of their malicious and viperous tongues. * *Humano membrum non est in corpore lingua Nobilissue bona, mobilissue mala. Owen, Ep.*

It is a good rule that *S. Bernard* giueth vs to gouerne our Tongues by: Let * thy words (saith he) be few, true, substantiall; many words, false words, vaine words, become not a Christians lippes. * *Sint verba tua rara, vera, ponderosa; rara contra multiloquium, vera contra falsoquium, ponderosa contra vaniloquium. Bern.*

Inuectiues * against other men are euer euill, but the worst when they are false. The first murderer of all mankind was also the first lyer: Two horrible vices and alike bloudy. For a man had better be murdered then belyed; haue his person slaine, then his fame. Flye therefore from lying thy selfe, and flye from lying flattery in another, as from an Aspe, the poisoning of whose sting is mortall. * *De inimico ne loquaris, malum si cogites.*

For I would haue thee vnderstand, that a man may sinne euen in speaking the truth when iust circumstances forbid it, but he that tels a lie cannot but sinne, and there is no circumstance can cleare him. For * Nature hath knit the Heart and the Tongue together in the bands of marriage: that which the Tongue brings forth without, (or contrary) to the Heart, is the birth of adultery. Speake then the truth from thy heart, but wrong not thy brother with a needlesse truth. * *Cor lingua federat: nature sanctio, veluti in quodam certo connubio; ergo cum dissent cor & locutio, sermo consipitur in Adulterio.*

* 1 Sam. 23. 19. There are many of these * *Ziphims* that to curry fauor with
 * 1 Sam. 22. 9. *Saul*, betray *David*: but let such know, that * *Doegs* truth
 * Ioshua 2. 5. was worse then * *Rahabs* lye: and * *Ham* is cursed for declaring
 * Gen. 9. 22. 25. his fathers nakednesse though true: take heed much more of
 slander.

And yet this is a common practice in these miserable daies,
 out of the same fountaine, as to send forth the sweet water of
 blessing God, to the brackish water of malediction, or speak-
 ing euill of our neighbours. But so much as thou falsly de-
 tractest from thy brothers good name before men, to please
 men, so much is detracted from thine before God in heauen,
 to the razing of it out of the booke of life which hee hath
 written.

* *Iust. Lips.* *Calumny* is so called à *Caluendo*, which (being an old and
 obsolete word) implied as much as to abuse, or deceiue. The
Grecians named her *διαβολη*, and that very properly, because
 she pierces, stikes, and strikes through with the all-harming
 dart of her venome tongue. (And therefore the *Spartian* being
 demanded whether his sword was sharpe enough or no, replied,
More keene then Calumny: intimating thereby, that no edge
 of iron and Steele, could compare in keenesse with the edge
 of the tongue.) So that *Calumny* hath two proposed ends, the
 one to deceiue, which the Latines considered; the other to
 hurt, which the *Grecians* oft obserued. For did you neuer see
 * little cowardly dogs barke at guests, that durst not bite
 beasts? why such are the worse sort of men, who are borne
 onely to hurt and vex the harmlesse. I say they are borne to
 that end, because they doe so leane and incline to that vice,
 that they are neuer quiet, but when they haue made others
 vnquiet: but I would he would detract onely, for oftentimes
 he addes, and reports those things to haue beene done and
 spoken by vs, which we neuer so much as dreamed of.

This is he that vseth to frequent other mens tables, and
 can make sauce to euery dish as it comes to the board, with
 other mens disgrace: And if there be any newes at all stirring,
 he pockers vp that for his owne prouision, and he neuer vents
 it but for his owne aduantage. For * he knowes that men are

* *Quibusdam*
canibus hoc in-
natum est, ut
non pro feritate,
sed pro consuetu-
dine latrent. Sen.
de rem. fort.
Cave timidi ve-
bementius la-
trant. Curt.

* *Est natura ho-*
minum nouitatis
auida.

so well inclined to haue Nouelties, that they are as good pay-
ment for a dinner or a Supper, as eightene pence to goe to an
Ordinary. Nay, * sometimes he can spread a lye that is of his
owne coyning. And againe sometimes by a pretty skill that
he hath in *Arithmetick*, hee can both multiply and diuide
lyes that be of other mens making, and all to wimble and in-
sinuate himselfe into the bosome of him to whom hee tels
them, that he may *lick his lips with the sweernes which this
baby (or rather Booby) hath suck'd from him. Take heed of
him, he hath no more truth in him then an *Almanacke*, and
no more conscience in him then there is in a *Tauerne-faggot*,
and therefore *Though he speaketh fauourably beleeue him not.*

* Hee that thus feloniously robs a man of this Iewell (his
good name) wounds three at one blow, *uno ictu, uno nilu.*

First, the Receiuer, impoysoning his heart with an vncha-
ritable conceit.

Secondly, the Reputation of the Slandered: for a * mans
name is like glasse, if it be once cracked, it is soone broken.

Thirdly, the worst blow lights on his owne soule: for the
arrow will rebound. *Maledixit sibi.* The Slandered scapes
best: for * *God shall bring forth his right counesse as the light.* For
though that some mischieuous and malicious villaine, or some
Arch glozing Parasite leuell right at him, to hit and to hurt
him with their harmfull shaft, yet doe they come short of
their ayme, for eyther they hit him not, or if they doe, they
hurt him not at all. For, an inuiolable thing is not simp'y
that which cannot be hit, but rather that which being hit,
receiueh thereby no hurt, or at least careth not at all for it.
And thus doth it fare with the vertuous man, who of him-
selfe offereth no occasion of offering him any wrong. And if
it fall out, that a man out of a proud and haughty itomacke,
or rather out of a malicious disposition, set vpon him; or any
viperous slanderer, or rather lowse-like companion, backbite
and detract from him, he is then in that case like a brazen
wall, which the darts of this infernall crew cannot pierce
through.

It is most true which *Seneca* saith, *In indicando criminosa est
celeritas,*

* *Anglica veri-
dicos dicunt pro-
verbis similes :
Exo Anglis ve-
rum dicere stul-
titiæ est. Owen.
Epig.*

* *Adulatores la-
udant eos quos
laudant, quasi
premio laudis.
Greg. mor. lib. 4.
sup. Ioh.*

* *Detraitor uno
verbo tres simul
ingulat homines,
seipsum, auscul-
tantem, & eum
cui detrahit.*

* *Fama semel
depressa, vix re-
stituitur Sen.*

* *Psal. 37. 6.*

* *Laudas Gaure nihil, reprehendis cuncta; videto Ne placeas nulli, dum tibi nemo placeat.* Owen, Ep.

celeritas, yet there is many a squint-ey'd * *Zoylus* that can looke aright on no mans actions, but if hee can hereby collogue with another for his owne aduantage: like *Augustus Caesar* hee is ready to taxe all the world. But hee whose soule looks vpon others through the dim spectacles of Sense, doth oftentimes take a *Iudas* for a *Nathaniel*, and (contrarily) a *Simon Peter* for a *Simon Magus*. Let vs therefore spare to iudge, lest we be iudged to be vnjust by that iust Iudge, at the dreadfull day of Iudgement. * I, I, this is a safe course, because we know not whether or no the *Saul* wee see to day, may proue a *Paul* to morrow.

* *Grata est enim spina ex qua spectatur rosa.* Seneca.

* *Nemo est neglegendus, in quo aliqua significatio virtutis appareat.* Cic.

Againe, let vs consider if the party whom we traduce, do not as well deserue to be commended for some other good thing that is in him; and as hee may be taxed for his deficiency in some things, to consider whether he may not likewise be praised for his proficiency in other some, and for these good parts which he hath deserued, be borne withall for such as he wants.

* *Ad reprehenda aliena facta aut dicta; arde: omnibus animis, vix satis aperit os, aut lingua prompta videtur, quae modicato pectore enunat.* Salust.

* *Crimina quae cernunt aliorum, nec suae cernunt; Hii sapiunt alii, decipiuntque sibi.* Owen, Ep.

* *Manus quae sordes aliorum munda esse debet.*

Lastly, let a man make it his owne case, and handle the vicious inflammations of his neighbour as nicely and with as much respect as he would his owne. We * runne with open mouthes to reprehend the sayings and the deeds of others, and thinke our tongues too backward in vttering what wee haue conceined: but * if wee did descend sometimes into our selues, and not alwayes fasten our eyes vpon the waller which hangeth at his backe that goes before vs, wee might peraduenture finde a meanes to cure this intemperancy.

It is hard, when hee that cannot order his owne life, shall be made the Iudge of anothers. It is impossible for any man to discern aright the moat which is in his brothers eye, when there is grauell in his owne. The * hand can neuer cleanse the body, vnlesse it selfe be cleane.

It was *Publius Clodius* his best policy, lest *Cicero* should accuse him iustly of Sacriledge, to step in first, and tell the Senate that *Tully* prophaned all religion in his house. Thus * he that hath most corrupt lungs soonest complaines of the vnsauiory breath of others. *Thou hypocrite, cast first out the beam which*

* which is in thine owne eye, and then shalt thou see more clearly to cast the moat out of thy brothers eye.

Nemo quisuis benignus est index, (saith *Seneca*) There is no man but makes an Idoll of his owne conceit, but onely the humble mans eyes are so full of his owne wants and others perfections, that he admires euery thing in another, whilst the same, or better, in himselfe, hee thinkes not vnworthily contemned.

No * maruell, if when wee fixe both our eyes on others wants, wee lacke a third to see our owne. The *Pharises* are on the *Disciples* iacket for eating with vnwashten hands, while themselves are not blame-worthy that ate with vnwashten hearts.

The *Vsurer* blames his sonnes pride, sees not his owne extortion: and whilst the * *Hypocrite* is helping the Dissolute out of the mire, he stickes in deeper himselfe. Thus like mannerly guests, when a good morfell is carued vs, we lay it liberally on anothers trencher, and fast our selues. How * much better were it for vs to feed on our owne portion.

There is nothing in this world but is subiect to the *Erinnyes* of ill disposed persons, whose malice is as fatall as is the dart of *Cephalus*, or *Paris* shaft, which neyther a seauen-fold shield, nor *Vulcans* cūning workmanship, nor *Pallas* *Egis* can auoid: For * rash iudgement often sets a ranckling tooth in Vertues side, often calls Chastity her selfe an harlot, and with a guilty hand throwes the first stone at Innocency. He that strives to please the intoxicated multitude, labours as much in vaine, as he that sought to put the windes in a bagge: and the reason is, because it is impossible to please the godly and vngodly, the iudiciall and in iudiciall, the sensible and the senselesse both at once. Neyther *Christ* nor his Fore-runner could please them; For *Iohn* came neyther eating nor drinking, and they said hee had a *Devill*. The *Sonne of man* came eating and drinking, and they said, Behold a *Glutton*, and a drinker of wine, a friend to *Publicans* and sinners. Yea, should a man leade the life of a blessed Angell, yet from * some mouthes (wherein *Detraction* cloysters her selfe) as much imputation and aspersions shall be

D

laid

* *Qui vult aliorum oculorum tergere labem; De proprio citius eruat ipse irabem.*

* *Cum tua peruideas oculis mala lippus in vultu, Cur in amicorum vitis tam cernis acute? Hor.*

* *Neglectis propriis aliena negotia curat.*

* *Non quid faciunt alii, sed quid te deceat vide.*

* *Durum est ut qui nescit tenere moderamina vite sue, Index fiat aliene.*

* *Stulta placent iustis, obsonia quisq; palato Digna suo querit, non omnibus una voluntas.*

* *Reus est non qui accusatur, sed qui committit.*

laid vpon him, as can be cast vpon the Deuill.

* Ouid. Metam.

* It is said that *Thetis* the mother of *Achilles*, drenched him being an Infant in the *Stygian* waters, that thereby his whole body might be made invulnerable: but see the severity of Fate, for euen in that part of the heele his Mother held him by, was hee shot by the arrow of *Paris*, of which wound he dyed.

In like case may a man be like *Achilles* in the generall body of his actions, impassible, and secure from any assault of wilfull and grosse enormities; yet if hee* giue way but to one handfull (as it may be term'd) of folly, not besitting his particular calling, he shall meet with some watchfull *Paris*, some industrious Flatterer, or over-busie enuious Sycophant* that will take aduantage of his weaknesse, and wound his infirmity (so much as in him lies) to the vtter ruine of his credit, which is as deare to him as his life.

* Vnicuiq; dedit
vitiū natura
creato.

* Inimicus nun-
quam caret pre-
textu criminis.

O these flatterers are shamelesse creatures, so fawning and so base, that they are more neere the nature of beasts, then men, and therefore *Diogenes* knew no fitter Epithite to giue *Aristippus*, then *Canis*, the Kings Dog. But amongst all the Dog-trickes they haue, I like this worst, when they bite behinde, and yet this is their curriish condition (if not to bite) yet* to snarle at euery man, whilst their masters feed them, and happy is that man that neuer knew them.

* Iste est thesau-
rus stultis in lin-
gua situs, ut que-
stui habeant ma-
le loqui meliori-
bus, Plaut. in
Pamul.

What shall wee doe then? or how shall wee be secured from Calumny? I can onely succour thee with two Bucklers, to repulse and giue abatement to the violence of her charge.

{ Innocence, and
{ Patience.

First, whosoever would auoid the bitings of this mischiefe-breathing Goddesse, let him about any thing arme himselfe with innocence; *Conscientia satisfaciamus, nil in famam laboremus, sequatur vel mala, dum bene merearis.* * Let vs satisfie our owne conscience, and not trouble our selues with Fame, be it neuer so ill, it is to be despised, so we deserue well. Let vs not care so much what these Dog-tooth'd Crittskes, Adder-tongu'd Satisfiers, and Parasiticall Claw-backs, can say of vs here,

I
Sen de ira lib. 3.
cap. 22.

* Damnat reum
vita haud accu-
satio, Cic.

here, as what God will say vnto vs in the word to come hereafter; for it is our beleefe in God, not the worlds beleefe on vs, shall saue vs; neither * needest thou care much for any enemy in this world, so long as thou hast thy inward conscience for thy friend.

Saint * *Augustine* when he was accused of *Petilian* to be a *Manichee*, (speaking from the information of other men.) I say (saith *Augustine*) I am no *Manichee*, speaking of mine owne knowledge, *Eligite cui credatis*, choose whether of the two you will beleue. And indeed being thorowly acquainted with thy selfe, what needest thou aske any other man what thou art? *Male de te loquuntur, sed mali. non de te loquuntur, sed de se*: Art thou back-bited? reioyce if guiltlesse; if guilty, amend.

* It is onely worthy of praise, to bee commended by the praise-worthy; and the definition of reputation is to bee valued by men of repute. For, *Non est speciosa laus in ore peccati*; (saith *Theophylact*) and this was the reason why *Christ* rebuked the vnclane spirit, when he proclaimed him to bee *ὁ ἅγιος ὁ θεός*, the holy one of God, *quasi uolens ab immundo ore commendari*, as vnwilling to haue his fame flie in so stinking an ayre as his breath.

Quis laudatur verius quam cui maledicatur à malo viro? It is better to be enuied then pittied; pitty proceeding out of a cold charity, towards the miserable; * enuy out of a corruption of quality against the vertuous. * Euery man ought to reioyce in his innocency, and to solace himselfe in his owne perfections; for it is as beast-like not to know his proper value at all, as it is deuillish to know it too much.

Humble pride is a proud humility, and such as exercise it with innocency rather then curiosity, doe but shew the difference betweene a noble and generous, and a basely-fantastical nature: Whereby then should a man bee perswaded that he is an imbracer of vertue more then in that he is prosecuted by the restless venome of the enuious? * Let vs remember that an innocent honest man can no way be dishonored. For as Enuy is the shadow of Vertue, so when vertue shall come to that perfection as to reueale it selfe to the world, then like

* *Duo sunt necessaria, conscientia et fama, conscientia propter te, fama propter alium. Isocr.*
* *Lib. de Bapt. cont. Donat. c. 10.*

* *Pulchrum est laudari, sed à viro laudabili. Sen.*

* *Inuidia virtutis comes.*
* *Contemptus stulti contemnere. Dyndi me laus est.*
* *Contemni à stulto dedecus esse nolo.*
Fittig. Epig.

* *Conscia mens recti fama mendacia rides.*

the verticall Sunne it abateth all shadowes, which the low-creeping obiections of flattering Detraction can stir.

Innocence, to God is the sweetest *Incense*, and a conscience without guile, is a sacrifice of the sweetest saour, and the first thing thou must take vnto thee for a buckler.

2 The second is *Patience*, which consisteth in * bearing vneuitable calumnies couragiously, and with a high crest. *Varro* was wont to say of an ill wife, that either a man must endure her, or rid himselfe of her. Doe thou the same here, tolerating what cannot be taken away: what said I? thou shouldst beare them? nay rather despise them. * For a generous and heroicke spirit feares not the adulterate censure of a senslesse multitude, nor doth he care how preposterously the vulgar comment vpon his proceedings, let them construe his meaning as they will, whether they take it with the right hand, or the left, he is still the same.

* *Nobile incendi genus est patientia, vincit*
Qui patitur, si vis vincere, discit pati.
 I, I, * these are the safest weapons against Calumny, not those which the vulgar fight withall, *Memory* and *Reuenge*. As in traouelling, if a Dog or a Horse dash thee, thou art nothing moued at him, nor strue to doe the like to him, but rather rub it off; so should we do here, accounting of them as of Curs & Iades, whose iniuries proceed not from iudgement but from froward passion, or else out of some parasiticall humour, to flatter other men hereby * for their owne occasion. It is no disgrace to the Sunne, though Bats and Owles cannot endure it. If an Asse could laugh, hee would laugh at any that could not eate thistles: and therefore if any of these Asses of our age shall spurne at thee, * I would neuer stand to kicke at him againe, but I would care as little for his censure as his company.

But thou wilt reply, that the meere colour and appearance of infamie is to be feared. If thou bee guilty, feare it; if not, why fearest thou? Apply it not to thy selfe and al is well. *Dio- genes* was wont to say, when the people mockt him; *They deride me, yet I am not derided*: Contumelies not regarded, vanish of themselves into obliuion; but repined at, argue a guilty conscience. The best answer to their slaunders, is to answer

answer nothing, as if the aduersarie were rather to be contemptuously pittied then reckoned of.

Marcus Cato hauing receiued a blow from one, and the party comming afterward to giue him satisfaction, and to intreat pardon, hee sent him away onely with this answer; * *I assure thee I remember no such matter*: Hee thought it better, *non agnoscere, quam ignoscere*, not to acknowledge, then forgiue. And when *Lentulus* had spit in his face as he was pleading, hee wiped it off, and said; * *Hee would maintaine such were deceiued as did deny that Lentulus had a mouth*. *Socrates* receiued a blow vpon the head, and said no more, but that it was great pitty men did not know when they should need a helmer. * They found no fault with these indignities because they did not feele them; for he that is throughly settled and composed in himself, moues in so high an orbe, and so far a distance from the earthly bosom of malicious and ill-disposed men, that their vnflauory belchings and exhalations cannot possibly annoy him: neither can the back-biting and slander of any mercenary-basse-minded Flatterer appale him, because hee hath innocence and patience for bucklers to defend him.

To conclude this point; * If thou desirest to be well spoken of, then learne to speake well of others: and when thou hast learnt to speake well, then learne likewise to doe well, so shalt thou bee sure to get a good name. Bee not long tongu'd thy selfe, and ready to blaze abroad the infirmities and slips of others. *Iudge* * nothing (saith the Apostle) before the time, when the Lord will lighten things that are hid in darkness. * Hee is made subiect hereby to Gods iudgment that iudgeth another man. And therefore, whilst wee are in the way (saith *Aug.*) let vs beare one anothers burthen, that we may rest together at our iournies end.

Lastly, * stop thine ears against these fawning Parasites, and against all slanderous tales whatsoeuer that are against thy neighbours credit: For, * the Slanderer is as the Theefe; he that hearkens to him, as the Receiuer; if there were no receiuer there would bee no theefe. Men would not so bur-

* Non memini me percussum.

* Dicam eos falli qui se negant habere os.

* Malum non est quod non sentitur. Sen.

* Neminem nec accusaueris, nec laudaueris cito.

* 1 Cor 4. 5.

* Rom. 13.

* Nam non solum ille reus est, qui falsum de alio profert, sed & is qui cum autem criminibus prebet.

Bern.de Confid.
* Aures claudenda sunt aulatatoribus, Sen. ad Lucil. epist. 53.

Eccod. 23. 1.

then themselves with the coales of contumely, if they had no where to vnload them: and therefore not I, but the Lord saith; *Thou shalt not receiue a false tale*: It is ingrafted in the dispositions of many men, not onely to giue open, but credulous eare to all whispering reports, and the more willingly, if they treat of any wrong done, or to bee done: but he offends not onely that vtters calumnies, but he that heares them with approbation: and * whosoeuer presently giues credit to the flatterers accusation, it is to bee fear'd, that he is either wicked himselfe, or very childish in discretion.

* *Detrabere, aut detrahentem audire, quid horum sit damnable non facile dixerim. Bern. de Considerat.*

* *Habet suum venenum blandis oratio. Sen.*

I know well they will insinuate, and fawn vpon thee, making a shew of loue in their countenance; but beleeue me they * are Asps & Vipers which blow in their poitō through soft deceitfull kisses, and they will speake as ill, nay worie of thee to an other man for their owne aduantage, and therefore, *though they speake fauourably beleeue them not.*

Thus I will leaue the *Agent* in his wickednets, and come to speake of the *Patient*s weaknesse; for as there is iniquitie in the one, so there is infirmity in the other as there is subtilty in the flattering deceiuer, so there is great simplicity in the credulous beleeuer: and were there not indeed so many Fooles in this kinde, there would not bee so many flatterers in the other kinde: and therefore one compares these flatterers vnto Wolves; for as they by tickling and stroaking of Asses doe vse to deuoure them, so my Parasite (this Wolfe in a Lambs skinne) if hee can meet with such an Ass as will beleeue him, he will claw him, to prey vpon him, and tickle him in the eare till hee tickles him to death.

* *Alcor. lib. 4.*

* *Experientia docet, & nocet.*

* *Pro. 26. 28.*

There is a monstrous fable in the * *Alcoron*, that the earth is placed vpon the sharpe end of an Oxes horne, the weakenesse whereof is the cause of earthquakes: Though that be a tale, yet this is * most true, that hee that fixeth his estate on a flatterers sharpe (or rather smooth) tongue, will put an earth-quake into it, and * *soone runne to ruine.*

I cannot more fitly resemble a Flatterer, then vnto a Fowler, and the credulous man vnto a foolish bird called a *Dotterell*, for I haue seene both of them caught, and both after

* *Tbo. Secunda
secunda quest. 95
att. 1.*

For what is *flattery* but * *Excessus delectandi alios verbis vel factis*? An excess in pleasing both in words and actions, to the end that they may wind themselves into the familiarity of those, * out of whom they meane to make a commodity vnto themselves?

* *Pessimum veri
affectus & indi-
cui venenosa sua
enig; utilitas.
Tac. hist. lib 2.*

If hee be an ordinary *Flatterer*; hee will haue certaine common attributes, which may serue euery man; If hee be a cunning *Flatterer*, he will follow the *Arch-Flatterer*, which is a mans selfe; and wherein a man thinketh best of himselfe, therein the *Flatterer* will vphold him most. But if he be an impudent *Flatterer*, looke wherein a man is conscious to himselfe that he is most defectiue, and is most out of countenance with all in himself, * that will the *Flatterer* intitle him to perforce.

* *Dixit Anaxa-
goras agram esse
niuem, grauis au-
thor: Et etas;
multos vidit A-
naxagoras. Ouen
epig.*

* *Bern. sup. Cant.
ser. 66.*

* *Laudauit niue-
m corni vulpecu-
la pennas;
Hei mihi quod
vulpecula: no-
stra ferant. Ouen
epig.*

His purpose is, * *Virtutem non colere, sed vitia colorare*: not to imbrace vertue with a good intention, but to paint ouer vice with a faire complection. For there is no vice which hath not from him his coulour, his allurements: and his best seruice is, either to further guiltinesse, or to sinother it. Especially * there is no action of greatnes, that passeth without the *Flatterers* artificiall commendatiō. For doth his Great-one meane to catch the people in his cap, and make courtesie intrap their simple vnderstandings? He auowes him to be humility it selfe. Doth pride and selfe-opinion make him looke big? He carries himselfe like a Prince, to whose place it belongeth not to loose of his height by declining to familiarity. Doth he spend? He reckons not his own estate, so he may supply the wants of others. Doth he saue? 'tis nobly done not to vndoe his posterity. Loues hee warres? Magnanimitie and fortitude shines in him. Is it peace? No Common-wealths-men are so worthy as the preseruers of peace. In a word, doth he what he will, he doth vertuously. Let him get prosperity and get it how he can, hee shall not want vertue: for * *Prosperum ac felix scelus virtus vocatur*: Let the *Flatterer* alone for multiplying thy praises, so that thou wilt diuide to him thy goods. *Hic laudes numerat, dum ille laudes innumerat*: but though he speaketh fauourably be-
lecue

* *Sen. Trag. Her.
fur. Act. 2. Sc. 1.*

leeue him nor. *Simonides* compares these kinde of men to *Cookes*, who doe sweeten wth sauces these kinde of meates which of themselves be bitter and sharpe. Euen so these Flatterers, *verbis coquinarijs* (that I may v^se the prouerbe) doe sooth vs in those things* which indeed ought to be rebuked and reproued; and with their well cook'd and dressed words, doe (as it were) * make vs to haue so good an opinion of our selues, that wee account those things to be vertues in vs; which indeed are vices, and worthy of much reproofe.

* It is reported, that all beasts are wonderfully delighted with the sent of the breath of the *Panthar*, (a beast fierce and cruell by nature) but that they are else affrighted with the sternenesse of his lookes. For which cause the *Panthar*, when hee hunts his prey (hiding his grim visage) with the sweetnes of his breath allures the other beasts vnto him, who being come within his reach, hee rends, and cruelly doth delaniate them.

* Euen so these Patrons and Minions of false pleasures (the Flatterers) that they may prey vpon the credulity of these abused Great-ones, imitate the *Panthars*, extenuating and (as much as in them lies) hiding the grosseesse, the vglinesse, and the deformity of those follies they perswade vnto; and with a false glosse, varnishing and setting out the paradise of vncontrolled pleasures, to the ruine oft times of the informed, and glory of their owne impiety. * *O that some strong west winde would rid our land of these Locusts*. It is a fearefull and fanaticall blindnes for a man to cary his eies in a box, like *Plutarchs* * *Lamie*, and onely looke into himselfe by the eyes of his Parasites, as if he desired to read the * *Catalogue* of his owne good parts through the *Spectacles* of flattery, which makes the least letter of a great shew, and sometimes a cypher to be mistaken for a figure. The *Sycophants* language is a false glasse, & represents thy conscience white, when thou maist change beauty with the Moore, and not lose by the bargain.

* *O what a happy man is hee that neither flattereth, nor is flattered; deceiues, nor is deceived: that neither doth hurt, nor re-*

* *Sapientia flagellatur in corde proprio qui laudatur in ore alieno.*

* *Sunt nonnulli qui dum maleficientia hominum laudibus effrunt, augent quae increpare debuerant.* Greg. lib. 18. part. 4. cap. 7. moral. di. 46.

* *Plin. hist. lib. 8. cap. 17.*

* *Landare aliquem de quo non est laudandus, vel plus quam est laudandus, vel non eo fine quo fieri debet, peccatum est: Alex. secunda secunde.*

Tract. de Adul.

* *Exod. 10. 19.*

* *Lamie domi caece, foris oculat.* Plut.

* *Intus te ipsum considera, non qualis sis aliis credas.* Sen. ad Luciliu. epist. 81

* *Hieron. ad Demetriaden.*

* *Canendum est ne assentatoribus patefaciamus aures, nec adulari nos sinamus, quo falsi facile est, tales enim nos esse putamus et iure laudemur. Cic in Lelio.*

* *Bonum est laudari, sed praestantius est esse laudabilem. Sen. lib. de moribus.*

* *Promissis diues quilibet esse potest. Ouid.*

* *Verba promistentium Cupressi similia, quae sublimis cum sit & pulchra, fructum non habeant. Plut. Apop.*

* *Prinſquam promittas delibere, & cum promiſſeris facias, ut ne quis merito tuote oderit. Sioh. de Mor.*

* *Cum tot populi in aula ſpectatus eas, in tot populiſ vix tua fides. Sen. Her. Fur.*

ceives hurt. * Happy indeed shall we be if we vnderstand this, more happy if we repell it, most happy if we be of *S. Auguſtines* minde, * not to thinke those happieſt who haue most prayſes, but those who deſerue those prayſes. And therefore when these *Parasites* praise thee, thinke it is but to prey vpon thee, and *Though they ſpeake fauourably beleeue them not.*

Secondly, as thou art to take heede of their *Praises*, so thou art to beware of their *Promises*. For as there are *Parasites* that will praise thee more then thou deſerueſt, for their own commodity; so there are *Flatterers* that will promise thee more then they meane to performe, partly to make vſe of thee, and partly for their owne vain-glory.

These are they that receive and entertaine their Favouriteſ and followers, with kinde geſtures, and good language only, * vnmeaſurable in promiſes, but ſparing in miniſtring to their wants: whom I may ſitly compare to * ſome fruits, which by a luſhious ſmell, and delightfull colours, inuite a man to eate, but proue vnſauoury and diſtaſtfull.

These are they that will vſe men as they doe their *Water-Spaniels*, to fetch and bring, and for your labour, they ſpit in your mouthes, and make you their mocking ſtocke behinde your backes.

These are your frothy, barmy-headed, ſuperſiciall, gloriſing-Guls, that * put more confidence in their words, then meaning; and more to the pronounciation, then their words.

These are they that are the reflection of higher ſubſtances, whoſe ſugar-candied promiſes, and ſuſtain proteſtations bring more petitioners to their doores in the Vacation, then you ſhall finde of Clyents at a Lawyers in the Tearme-time.

These are your *under-Spheares* that follow the motion of their *Primum mobile*, whoſe greateſt glory is to haue grace and fauour with the higher Powers, when in the meane time they haue little or no grace in themſelues, and * haue leſſe will (if power) to ſhew any fauour to thoſe that relye vpon them. *Though they ſpeake fauourably, beleeue them not.*

When the *Devil* promiſed *Chriſt* the kingdomes of the world, and the glory of them, it was more then he meant our Sauour,

Saujour, or at least more then he could performe, for these were not in his power; Now because in all things we must be as vnlike the Deuill as may be (lest he challenge vs for his owne) thence we may learne (* saith a reuerend Diuine) to be wary and watchfull to our promises, that therein wee bee not like vnto Satan, * promising that which we neuer meane to performe, or neuer can performe, though we meant it.

What a deuill then doe these men meane to choake a man with such promises as they haue neither power nor will to performe?

* I cannot more fitly compare the friendship of these Court-holy-water-squirts to any thing then to those *Apothecary drugs*; which are hot in the mouth, and cold in the operation: for it * is quicke to promise, and slow to performe; receiuing substance, but returning sinoake; at *fumo pereat qui vendit eundem*. Homer writing of *Ulysses*, saith, that *whatsoever hee spake proceeded from his heart*; this will neuer bee iustly affirmed of these in after ages. Large promises in him that hath neither power nor will to performe, are figures of cruelty, and better it were for a man at first to be denied, then at last deceiued. * The property of a true friend is to performe more then he promiseth, (of these we may find some:) but the condition of a dissembler, is to promise more then he meanes to performe, (of these we may daily light vpon too many.)

* *Das nunquam, semper promittis Galla roganti,
Si semper fallis, iam rogo, Galla rege.*

* In the Country *Carinensis* (of Spaine) there is a Riuer that shewes all the fish in it to be like gold, but take them into thy hand, and they appeare in their naturall kind and colour: And what of that? I will apply nothing but that may imply something. For let a man fish for preferment (without a golden hook) here vpon our English shore, and some vaine-glorious gull as thou maist take in hand, will glister in his promises, as in his garments, but bring him to the touch, hee is but dross: thou shalt find that all is not gold that glistereth; no, no, his words are froth, and his heart as hollow as his head is shallow: *Though he speaketh fauourably, beleene him not.*

* Mr. Perkins
in Mar 4.

* *Nemo fere credit nisi ei quem fidelem putat. Perditissimi est igitur hominis fallere eum, qui lesus non esset, nisi crederet.*
Cic. pro Ros.

* *In domo Principum nomen tantum amicitie inane i ritumque permanet.* Plin. Pan.

* *Nulla fides pietasq. viris qui castra sequuntur, Venaleque manus.* Lucan.

* *Tuippe erit in miseris veteri tibi rebus amico Auxilium nulla parte tulisse tuum.* Ouid.

Pont. 2.

* *Mart. Epig. lib. 2. Epig. 25.*

* *In Cavanensi Hispanie agro, fons est aurei coloris omnes offendens pisces, nil extra illam aqua ceteris differentes.* Plin. nat. hist. lib. 2. cap. 109.

Plutarch.

* Plus tibi pollicis
præstandū,
non minus, unde
Vna data est
hominis lingua,
mansuq; dua.

At tu nil præ-
stas, promittis
plurima, tanquā
Mare due lin-
gua sint tibi, nul-
la manus.

Ov. n. Epig.

* Omne promi-
sum cadit in de-
bitum.

* Prom. Pol. sed
denique non Sol.
Rom 13.8.

* Si benequid
faciās, faciās ci-
tō, nā cito faciū

Gratumerit,
ingratum gratia
tarda facit.

* Ecclus. 32. 24.

* Non temperare
manus à pectore
& ore, est animi
signum valdè im-

potentis adeoque
eius, quimibil
minus sentit

quam quod vi-
deri vult. Tacit.

* Video blandas
consalutationes,
amicos comple-

xus, bilares com-
potationes, cata-
rag, officia huma-

nitatis, ac orem
indignam, ficta,
fucata, omnia.

Erasm.

Antigonius was called *Doso*, because hee vsed to promise much and performe little, (like him that promised *centum ones*, and brought but *centum ona*.) I will not call any of your *muskie-Comtians* *Doso*, though some of them doe so: * they are *Giants* in their words, and *Dwarfs* in their deeds, they haue masculine promises, and feminine performances; their tongues are as supple as their hammers, they sooth all in speech, yet seldome speake in sooth, their hearts are many Regions from their tongues. *Though they speake fauourably, beleue them not.*

They haue quite forgot their Grammar rules, that to promise and to pay are ioyned together, because that * *Promise is a debt that must be paid*; but it * may be they loue to pay no debts. If some had knowne it sooner, I know whose debts might haue beene paid the better. *Owe nothing but loue*, (saith the Apostle.) Allow this: but if these pay it, it is in cracked coine, not currant in Gods Exchequer. For, their Loue is Dissimulation, and their Charity (not cold) but dead. If Promises be Debts, these *Undertakers* are such bankrupts (though not of wealth, yet of honesty) * that they will neuer pay, though you giue them time till Doome-day. If thou seest them, trust to thy selfe, nay rather in God: for, *he * that trusteth in him shall fare neuer the worse*: but if thou trust to these, it is ten to one thou shalt fare neuer the better: And therefore *though they speake fauourably beleue them not.*

More is protested now then in former times, but lesse done. It is wittily * obserued that the old manner of saluting was, *to take and shake one another by the hand, now wee locke armes and ioyne breasts, but not hearts.* The old handfull was better then this new armesfull. The *Romanes* vsually painted Friendship with her hand on her heart: as if she promised to send no Messenger out of the gate of her lips, but him that goes on the hearts errand. Now we haue studied both textures of words, and pretextures of manners to shroud dishonesty. * How common a thing is it to see one man imbrace another with such friendly complements, as though they were knit in the insoluble knot of perfect Friendship, and yet alas how farre from

from meaning well one to another?

How swift^{*} are some men with golden words to promise, and how slacke to performe?

^{*} *Cras do non bo-
die, sic ne go qua-
tidie.*

How easie to haue a friend in words, and how hard to finde one in deeds?

For you shall haue some that by a speciall kinde of mouth-
glew will cleaue readily to all acquaintance, and at the first
dash (after the saluting of the shadow of your shooc-strings)
will ingage himselve to doe you any friendly office that lyes
in the vitermost compasse of his power. But take heed how
any time thou trustest one that is too generall, for hee can ne-
uer be at any time particular. Common courtesie is no cour-
tesie, and^{*} he that is kinde to all, is commonly kind to none.
He loues vs best, that does for vs most; but he that speaketh
much more then he thinketh, performeth alwayes much lesse
then hee speaketh: so hee shewes himselve to bee such as hee
would be, he cares not though he be not such as he should
be. Trust him not any way till thou hast tried him euery way:
his affection is a fiction, *Though he speaketh fauourably, beleene
him not.*

^{*} *Amicus omni-
um, amicus nul-
lorum. Cic. de
Am.*

Thus with as many good wishes to the Patient as to my
selfe (wishing him hereafter to take better heed of the Agents
flattering praises, and his fustian promises) I kindly take my
leau of him till the next time I meete with him, which will
not be long, for I know I shall haue occasion to speake with
him againe in handling of the next thing which is to be spo-
ken of in order, which is the *Malady, Credulitie.*

The world is but a wilde Forrest of fooles, and the *Credulous
man* is one of them, and the *Flatterer* is his shadow. They say
that hee that will passe quietly through a Common-wealth,
must auoid the Foole, and take heed of the Knaue; but there
is a great deale of more danger in the Knaue then in the Fool,
for^{*} *Credulitie* is rather a fault then an offence, for it hurteth
no man but it selfe: But in this deceit is both the offence in
promising the Credulous more then he meanes to performe,
(for so he doth what hee should not :) and the fault in failing
of what hee promised (for so hee doth not what hee should.)

^{*} *Credulitas er-
ror magis est
quam culpa, &
quidem in opti-
mum cuiusq; men-
tem irreptissi-
missime. Cic. ep. 10*

* *Liu. anal. lib. 13;*
paucis creden-
dum, nec nisi ijs
quorum longo
usu cognita tibi
fides. Cic. ad Fr. 1.

The master-peece of this Art is, to draw on the Credulous by performance of small things, that he may the more finely fetch him ouer in the greater (as *Fabius * Maximus* told *Scipio* preparing for *Affrica* concerning *Cyphax*: *Fraus fidem in parvis sibi perstruit, ut cum operapretium sit, cum magna mercede fallat*) The onely remedy against such Crafts-masters is this, not * to trust, for he that trusteth not can hardly be deceiued, and therefore *Though he speaketh fauourably beleue him him.*

Let thus much (or rather this little) suffice to haue spoken of the *Malaady*: and for this Brevity I will make thee some amends in applying of the *Remedy*. *Beleue him not. Though he speaketh fauourably beleue him not.*

It seemes *Vertue* had once the Empire of the world, for antiquitie shewes many coynes of her stamp; and euen this age so feares her power as euery one will weare her livery, though few doe her seruice. *Seemings* are now sought, *Beings* thought superfluous. The labour of most men now a dayes, is not to obtaine *Truths* but *Opinions* warrant. It is a thing therefore very difficult to finde out the humours of men, because so many dissemble their dispositions. This * businesse requires a crafty and experienced wit, for deceit is neuer so soone discouered as by the deceitfull: whereas *Credulitie* and too candida a contruction of anothers outward shew is a * meere sicknesse in the iudgement, and weaknesse in the vnderstanding, and the onely disadvantage to an honest heart. For as the *Orator* saith, *Vt quisque est vir optimus, ita difficillime esse alios improbos suspicatur*, because he wils no man ill, therefore he * thinkes that he hath no mans ill will: But the handmaid of *Wisedome* is *Slow-beleefe*. For there be some that seeme the very images of sanctitie, lowly, courteous, modest, humble, their eyes fixt on their graues, their hayre shorter then their eye-browes, as though they were myrrors of Religion and Piety, and yet haue nothing within but artificall knaue-ry, fraud, deceit, and hypocrisie. The * best discouerer of mens minds are their actions, the best directer of action is counsell, and the best tryall of counsell is experience. For morall Honesty (like Christian Piety) consists not in verball

pro-

* *Annoſa vulpes*
non capitur la-
queo.

* *Seni dare ver-*
ba difficile. Ter.

Fallitur ex facti
qui caret arte
doli. Ouid.

* *Innocens bo-*
minum genus,
eſt maximè ob-
noxium violan-
tie.

Erit qui iſto-
rum, qui occu-
runt, multis
arebit.

* *In verbis ne*
minimè mibi
parvi, ad ſicta
abi. Lipſol.
lib. 1.

profession and protestation, but in actuall practice void of all corruption, and spotlesse.

First therefore, he that will not be deceived by those that make Religion the cloake of their ambition * must not listen after their words, but looke into their actions, lest his eares that tickle with some pleasing report, doe afterward tingle with the smart of the blow. For, as *Alexander* said to *Antipater*, that outwardly hee did weare a white garment, but it was lin'd with purple: So, the * holiest men in shew, proue often the hollowest men in heart; for there are some, that with an externall shew of chirping piety will maske their damnable dealing. But take heed of them. These * Harpies haue virgins faces, but Vulturs tallons. *Though they speake favorably belene them not.*

I can neyther giue nor receiue better Caution then *S. Ambrose* his counsell and admonition; * *Neque aduantes nos, nec adulandos cuiquam exhibere, alterum enim calliditatis est, vanitatis alterum:* Let vs neyther flatter, nor suffer our selues to be flattered: for the one is signe of craft, the other of folly.

And seeing Flatterers are so smooth and false a kinde of people to deceiue and intrap vs, * let vs be very carefull againe in the choice of our company, our friends, and our counsellors; and let vs * choose such as are *timentes Deum, & veritatem amantes*, fearers of God, and louers of the truth: such as doe desire to please their friends, that they may be thereby profited and not hurt: such as with the Apostle had * *rather please God then men*. And seeing it is hard to finde such an one, let vs follow the counsell of the Wiseman, *Amici tibi sint multi, Consiliarius autem vnus*: * Though our friends bee many, yet let our counsellors be few. *Be at peace with many, neuertheless haue but one counsellor of a thousand, Eccles 6. 6.*

A man * may keep a corner of his minde from his friend, and it be but to witnesse to himselfe, that it is not vpon facility, but vpon true vse of friendship that he imparteth himselfe.

It is not fitting that things determined should be communicated but to those without whom they cannot be effected.

i
* *De fide cuiusq;
magis oculis quā
auribus creden-
dum. Ruffin.*

* *Nescis quale
regat splendēda
vita malum.*

* *Foris vultu
applaudunt vir-
gines, intus Scor-
pionis pugnant
aculis. Alan, de
Complimē, nat.*
* *Ambrose.*

z
* *Nam multi
more atq; exem-
plisio vniunt,
quos cum conse-
a esse amicos
reperiuntur falsi
simonius, lin-
gua factios, iner-
tes opera, sublesta
Fide. Plaut.*

* *Deligas quem
diligas.*

* *Gal. 1. 10.*

* *Auxilio multi,
consilio mihi
erint pauci. Sen.*

* *Metellus ali-
quid militie in-
terrogatus, si in-
quit tunicam
arcani mihi con-
sciam scire in
nem abicerem.*

The *Plutarchus Græc.*

* *Eximia est virtus prestare silentia rebus;*

Et contra, gravis est culpa tacenda loqui.
Ouid.

* *Ut vitrum quia pellucidum est, nihil celat, ita quidam nihil tegere, nihil dissimulare norunt; quicquid in animo est, id protinus omnibus palam est.* *Stob. de Prud.*

* *Eccles. 6. 9.*

* *In minimis rebus qui deficit, ille putatur*

In magnis nullam velle tenere fidem.

* *Eccles. 6. 15.*

* *Amicus magis necessarius quam aqua & ignis.* *Sen.*

* *Felix amicus enim vel unus contigit.*

* *Cui tuam rem cum credideris, sine omni cura dormias.*

* *Vbi amici, ibi opes; & vbi opes, ibi amici.*

* *Turpe quidem dictum, sed si modo vera fatemur,*

Vulgus amicitias utilitate probat. *Ouid. Pers. 2.*

The tongue of a foole carues a peece of his heart to every man that sits next him: but prying policie sayes, * It is farre safer to know what a man speakes, than to speake what hee knowes. There is no better Philosophy then for a man to learne silence. And as it is good to forbear to talke of things needlesse to bee spoken, so it is much better to conceale things dangerous to be told: for he that reveales a secret maketh himselfe a prisoner, and how canst thou trust a man with that thou canst not keepe thy selfe? But *open not thy heart to every man, lest hee require thee with a sword turne.* *Eccles. 8. 19.* * Yet there are some that are never well but when they are unpacking their bosomes with words, and whispering their thoughts in the eares of their reputed friends: and at length through the perfidiousnesse of some false brother they are brought eyther to dye shamefull deaths, or live the like lives. O doe not God so great dishonor, as to demi-deifie a flatterer in making him priuy to thy heart and thoughts. For, *There is a friend* (*saith the Sonne of Syrach) *who being turned to enemie and strife, will discover thy reproach.* * *Prone him therefore first, and be not hasty to credit him,* *Eccles. 6. 7.* And though he speaketh fauourably beleeue him not.

* Nothing doth counteruaile a faithfull friend (saith the Wise-man) * and his excellency is unualueable. And therefore a young Souldier hauing wonne the Race, *Cyrus asked him if he would change his horie for a Kingdome.* No surely my Liege (quoth he) yet would I willingly forgoe him to gaine a true friend, could I tell where to finde him. * For indeed (as the Sonne of Syrach saith) *Hee that hath found such a one hath found a treasure,* *Eccles. 6. 14.*

And ancient Menander accounted him happy, that had but met the shadow of a true friend. I meane * such a friend whose bosome is a closet, where one may safely lay vp his complaints, his doubts, his cares, and secrets, and looke how hee leaues them, a man may bee sure to finde them. No, no, * Friendship was wont to extend *vsque ad aras*, but now it extends *vsque ad crumenas*, every * man almost measuring every thing by the rule of his owne profit. But (although thou oughtest to giue greatest credit in cases of greatest waight to the

the counsell of those whose wisdom and experience haue formerly approued their seruice, yet) * such as aduise, eyther to sooth thy humor, or for their owne particular aduantage, may well beheard, but ought not to be trusted. And therefore *Though these speake fauourably beleese them not.*

Plaine dealing is dead, and what wee most laiment died without issue. * The name of an honest man is growne odious, and the reputation to be such is a clog to a mans rising. For albeit mens eyes be dazeled with the splendor of vertue, and cannot choosē but admire her beauty, yet haue they no power to follow her: many are content to wooe her, but few to wed her: and * many will be ready to praise her, that will let her starue for cold before they will take her in and warme her by their fire.

In times past, he that learnt the seauen * liberall Arts, as *Grammar*, the key of knowledge; *Logicke*, the rule or reason; *Rhetoricke*, the mother of Eloquence; *Musicke*, the sweet recreation of wearied mindes; *Astronomy*, the secret knowledge of Nature, and course of the heauens; *Arithmeticke*, the Art of Numbring; and *Geometry*, to worke by rule, compassse, waight and measure; he had obtained and gotten euen a world of wealth and treasure. But in these wretched dayes, he that knowes not the eight liberall Science, called * *Ars adulandi*, knowes not how to liue.

While *Homer* was liuing, he was little regarded, but being dead, *Alexander the Great* made great report of him. And so it fareth here, wise men are not wanted till they are lodged in their graues; but in the meane time * the detestable crew of fooles, flatterers and parasites, receiues the largest gifts at blind Fortunes hands, for now a-dayes whilest wise men beat the bush, fooles catch the birds; and while valiant men cracke the nuts, cowards eate the kernels.

This foole-catching trade, (the Art of flattery) may be called indeed *Scientia liberalissima*, not that it containeth any liberality of vertue, or honest knowledge; but becausē benefits are so liberally contributed vnto it (as daily experience sheweth) for as one said, that now adaies, one cluster

* Συμβουλευ-
ματα ἡδιστα,
ἀλλὰ τὴν ἑλπίαν.
i. Consule non
que suauissimā a-
sed quā optima.
Laert. in Solon

* Improbis tan-
ti, probitas tam
denique parui
Penditur, ut
probrum pane
sit esse probum.
Owen Epig.
* Virtus lauda-
tur & alget.

* Gram. loqui-
tur. Dia. vera do-
cet. Rhet. verba
colorat.
Mus. canit. Ar.
numerat. Geo.
ponderat. Astro-
logia. Astr.

* -vivere nescit,
Et bene vulgus
ait, qui nescit dis-
simulare. Paling.

* Res humanas
ordine nullo for-
tuna regit, spar-
gitque manu mu-
nera ceca &c.
Sen.

* *Iuris prudentes*
prudentes iure
vocantur.

Tam bene cum
student prou-
deantque sibi.

© *wen epig.*

of Law is worth a whole * vintage of *Divinity*; so may I say, (as I daily see) that some of *Will Sommers Kindred* can get more in one yeare with fooling, then some honest painciull Student can get all his life time with plaine dealing. Oh how I suffer when I see so many men fall from vertue, and addict themselues to this filthy trade of flattery, whereby both Noblemen, Gentlemen, and good natur'd men are abused; and fooles, flatterers, dissemblers and iesters noursed in impudency, and nourished by pettie theeuery, like the waspe that lucth vpon the labour of the painfull Bee.

For you shal haue a *stigmaticall Thraso*, *Fex populi*, the scum and dregs of the people, that hath neither wit nor honesty, no nor any commendable quality, as meanes to insinuate into fauour, but garrulous prating vnworthy chaste eares, yet shall hee want no countenance (no nor maintenance) if so be he can but this Art of Flattery, to feed the flame of wickednesse with the fuell of sinfull foppery.

Though a man were an *Ocean of learning*, as *Plutarch* is called; or if a man were so full as *Plinie*, whose workes are *instar mille voluminum*: if a man were a *treasurehouse of letters*, as *Picus Mirandula* writes of *Hermolaus Barbarus*; as *Erasmus* of Bishop *Tonstal*, a *world of learning*; *mundus eruditionis*, abounding with skill in all arts, *Theoricall* and *Practicall*, reall and rationall, actiue, and factiue; yet let him * studye and practise this eighth liberall Science, and hee shall finde it more liberall vnto him then all the rest; for the professors hereof are growne so familiar with the superior sort, that they bring to passe euen what they list.

The flatterer was neuer yet asham'd to shew his face, yet in former ages, palpably to flatter was accounted but the profession of a knaue: but now, vaine-gloiy doth so sway amongst vs, that hee that wants a knaue to flatter him, can play the foole and flatter himselfe. It is not worthy (now adayes) to be called a feast, where there is not a Iester and a Parasite to cheare vp the guests, the one to rayle and slander, the other to smooth and flatter: for as the body must be balanced with excelsse, so the minde must be recreated with

flauiſh

Tom. 9 fol. 338.
 Epist. 84.

* *Cura quid ex-*
pediat prior est,
quam quid sit bo-
neſum.

flauish delights. There you shall haue one auow a villanie, an other will sweare to it, a third will defend it, and all the rest will laugh at it; and he that can flatter it and foole it the finest shall bee the most applauded, and the best rewarded. Thus shall vice bee animated and borne out, bee it neuer so brutish and vnciuill, and be hug'd in the bosome of charity, * when a man honest, if poore, shall bee scarce knowne of his neighbours, much lesse haue any measurable allowance, * for vice rides on horse-backe when vertue goes on foote.

* Hence it is so many dangers arise when the meed of vertue is ingratitude, and so many good wits iniured in the iustice of their merit, guld by Scycophants and Flatterers, are not onely hereby distracted in their studies, and dismaid to proceed; but which is worst, so great discontentment bred, that they often proue disloyall, reuolt from obedience, and either fall into dishonest shifts at home, or bad atchieuements abroad, thrusting their weapons into the bowells of their mothers, either by open practices, or secret conspiracies.

I should but iade your patience to recite the seuerall practices of this flattering flocke, for there belongs vnto their art, glozing, cogging, doubling, dissimulation, ieastring and rayling, with more trickes then euer Baboone or Monkey shewed for money. These are they that can spin themselues silken suites (*ex assentando*) on the voluble wheele of their pleasing tongues. These are they that with their detestable practice of flattery, withdraw men from the studie of vertue; these are they that lye at receit for the fruites of other mens deserts; these are they that make some to fall vpon *Sylla*, some vpon *Caribdis*, whose Syrens songs yeeld such dainty and delicate tunes to the eares of ambitious & vaine-glorious people, that while they seeme to swim in the flood of fortune, they sinke in the stinking puddle of follie. O that we could thinke that when these beasts skip and play aboue their wont, that there is some tempest a comming. * Follow thou the example of *Ulysses* for the auoyding of these their * sweet venomous inchantments, stoppe thine eares against

* *Stulti fortunati miseros contemnunt.*

* *Phaleris ornantur aselli dephalerantur equi.*

* *At melius est pro veritate pati supplicium, quam pro adulatore beneficium.*

Aug. ad Casulanum. II q. 3.

* *Adulatio, mel venenum, & venenum mellinum.*

* *Nos ad patriam festinantes, mortiferos Syrenum cantus surda aure transire debemus. Hieron. in Epist.*

* Fallere te nullus
vult, qui tibi du-
ra minatur :

Sed potius cane-
as, turbidus ille
monet.

Fallimur à placi-
dijs verbis vultu-
que sereno :

Cum sap. do capi-
mus sepe vere a
cibo Mancinus.

Ecclus. 12.2.

* Tranquillus ci-
um n. usque
bovet aquas,
Ouid.

* Nuda est veri-
tas, nec quaerit
angulos. Adag.

* Non aequo no-
cet hic qui sese
odisse fatetur,
Atque hic qui
purum fingit
amorem.

Occulta subdolis
arte nocet.

Ecclus. 6. 13.

* Vtrumque
arma to milite
complect. Virg.
Æniad.

* Sæpe sub agni-
na latet hirtus
pelle Lycasus ;
Subque Carone
pio, perfidus ille
Nero.

* Fides est fun-
damentum hu-
mane societatis.
Cic.

* Abundans
cautela non ne-
ce.

their magicall incantations, if thou must needs heare them, yet doe not trust them, for they will draw thee vpon the rocke of danger, from that Rocke which is thy Sauour : *Though they speake fauourably beleue them not.*

As Diogenes said, that, *Of all wilde beasts a slanderer ; of all tame beasts a flatterer was the worst* : So may I say, that although all Flatterers be odious & dangerous, yet the * Creeper is the worst. The first and most pernicious that euer was, was a Creeper, and beguiled the woman, who thought that such a crawler could not haue such craft, as afterwards shee found hee had : but though hee humbleth himselfe and goe *crouching*, yet take good heed and beware of him (saith the Son of Sirach, *) for though his ward be low, yet he aimes high, and hits those soonest who lie highest. *Though hee speake fauourably beleue him not.*

* The beauty of Truth is in her nakednesse, and therefore shee seeks no corners to hide it : but Falshood is vgly, if stripped bare ; and therefore (*like ill complexions) she borroweth colours to couer her deformity : and therefore *Diogenes* calls it *Lethalis mulsu*, poison in a cup of gold ; a beautifull whore, faire without and foule within ; a monster vgly to behold, if it might be seene, and very dangerous to trust, if it might be knowne : and therefore (saith the wise man) *Separate thy selfe from thine enemies, and take heed of thy friends.* For this world is a Theater, wherein nothing is represented vnto vs but in a personate fashion : * Looke into *Epeus* horse, and * whatsoeuer the outside promise, you shall finde in the bowels of it the destruction of Troy.

Suspition is a vertue, where a man holds his enemy in his bosome : and thou hadst better suspect too soone, then mislike too late ; for behold hee fashioneth himselfe to nothing more, then how to become speculatiue into thee, to the end to know how to worke thee, or winde thee, or gouerne thee, or deceiue thee. He is the very * *Gangrene*, and *Canker worme* of humane societie : for like a false Apple he is rotten at the heart, * take heed of him, and *Though he speake*

*His diebus non peractis,
Nulla fides est in pactis.
Videto.*

*Mel in ore, verba lactis,
Fel in corde, fraus in factis.
Caucto.*

FINIS.
